

14: Tamai--97 [3] J-2  
116, 764, 768

(1896) 1896

Formosan Aborigines  
Chin-hoan

When someone dies, his body is wrapped in a loincloth and is buried in or near his house. All his possessions, such as his rifle, bow, sword, snuffbox, and pipe, are buried with him. If the deceased is buried in the house, the family leaves it and builds another house. After the funeral no one remembers the deceased or tends his grave.

16: Müller--230 [10]  
116, 736, 768

U-3

(no date) 1910

Formosan Aborigines

The family always takes care, in the most generous way possible, of the widows and orphans of its sib.

19: Guérin and Bernard--559-560 G-3 (ca. 1866) 1868  
116, 548, 768, 837

Formosan Aborigines

Although there is no prudery in the language of the savages, prostitution is unknown, and there is almost no adultery; moreover, the husband has rights of a Draconian severity to protect his honor, and he would avail himself of them if it were necessary. [560] In the south, custom authorizes widows to sell themselves, but this was doubtless a means devised to enable them to make a living and support their young children.

Among the savages there is a code governing funerals and mourning. The deceased is always buried in his clothing and decorations. He remains on a bed of state for twenty-four hours, so that his relatives and friends can bid him farewell, and then the immediate members of the family attend to the burial; they dig a deep hole under one of the beds, and lower the corpse in a sitting position; a pinch of rice and a bit of deer meat are laid on his knees; a pan (of the same shape as the one used as a household utensil) is placed on his head; this acts like a vault, and the soil is thrown on top of it; the knife, gun, powder flasks, in a word all the hunting and fighting equipment which the savage used during his lifetime, follow him into the tomb. The child who has never hunted or worked in the fields does not have the pinch of rice or the piece of deer; then, too, he does not have the right to the honors of the sauce pan. When the grave has been filled and the earth tramped down on top, the bed is set up again, and then the family goes to spend a month with some relatives.

22: Wiedfeldt--24 [2] F-5  
116, 768, 587

(1913) 1914

Formosan Aborigines  
Atayal

On the following day [MC: after a death and burial in an Atayal family], a man who has lost his wife or a child begins to build a new hut. After three months he moves into it and if he is a widower, he marries again. If the man dies, the widow also marries after three months, when her new husband had finished the hut. In this case, the widow brings the man into her clan. The old hut is regarded as a burial chamber. It is left untouched, and it soon falls apart.

22: Wiedfeldt--24 [4]  
116, 768, 736

F-5

(1913) 1914

Formosan Aborigines  
Atayal

Until the widow remarries, she is, so to speak, the guardian of the children. If she is unable to act in this capacity because of illness or any other reason, a neighboring member of the clan, if possible, one of her husband's relatives, or the head of the clan, assumes the duty of caring for the children. The children then have to work for the household of their guardian. During an illness, the nearest neighbors, both men and women, help to keep the household going.

22: Wiedfeldt--36  
116, 586, 858, 597, 768

F-5

(1913) 1914

Formosan Aborigines  
Atayal

They [MC: children] are offered for sale when marriages are dissolved, on the occasion of the death of one of the parents, when the remaining partner remarries, in which cases children are often a burden or become unnecessary, and thus are put up for sale. A brother or sister may also be sold when a son of the family is to be married, in order to raise the price of the bride for him. This does not suffice, however, to fill the demand for labor. I myself have seen an old Schimptonoff come to the Japanese police commissioner leading a Chinese boy by the hand, and ask for permission to buy him from his parents, which he was forbidden to do, according to Japanese regulations. The price for a ten-year old boy, --younger children are not bought as a rule, --amounts to from 10 to 13 rokosch-kaha. [MC: ornamented sleeveless jacket used as money] For a ten-year old girl, who can not weave yet, the price is 7 to 10. If the girl knows how to weave, she is worth the same amount as the boy.

22: Wiedfeldt--44 [3]  
116, 429, 614, 768

F-5

(1913) 1914

Formosan Aborigines  
Atayal

The widow is the authorized guardian of the children, and can therefore sell them, or can demand the bride-price for a marriageable daughter. If she is not capable of performing this duty, a neighbor who is a member of the clan, or the head of the clan intervenes. At a glance, this recalls the modern system whereby many municipal authorities may exercise a general guardianship.